THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things, whatsoever shall be entrusted to his care." DOCTRINE AND COVENANTS 12 : 8.

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THE LOGIC OF THE M. I. A. SLOGAN*

DR. JOSEPH F. MERRILL

THE SLOGAN OF THE MUTUAL IMPROVEMENT ASSOCIATION during the current season is "We stand for an individual testimony of the divinity of Jesus Christ." Many non-believers generally might question the practicability of this slogan. Some of them would at once say that it is impossible to get such a testimony, a sufficiently good reason being, they would assert, that Jesus was only a man, no more divine than any other man; but even if He is divine there is no way for common mortal men individually to know this. The latter view is taken, I believe, by most Christians. They may believe in the divinity of Christ, but to know that He is our Lord—this is quite another matter. I have attended, in years gone by while a university student, many score of non-"Mormon" religious services of various organisations and of various Christian denominations. Never once did I hear any speaker in any of these meetings declare that he knew personally of a surety that Jesus is in very deed the Christ.

The absence of such declarations in religious meetings was a new experience to me—a very noticeable one, too—for during my youth at home I had heard many fervent individual testimonies of Christ's divinity borne by both men and women. So I have come to believe that this year's M. I. A. slogan is one characteristic of our Church—a mark that distinguishes it from all other churches.

THE IMPORTANT QUESTION

But the important question is: Can an individual testimony be

*Address delivered from Radio Station K S L, Salt Lake City, Utah, U. S. A., Sunday, November 15th, 1925.

obtained; is the slogan reasonable, practicable? The denials or even scoffs of non-believers do not make the slogan unreasonable—they do not affect it one way or another. Some of our young people, however, may be affected by these denials. In a desire to help these young people this address is given.

In the first place who was Jesus? What did He do? All of the young people in the Church can answer these questions more or less satisfactorily. They have been taught that He lived in Palestine nearly two thousand years ago; that He was born of the Virgin Mary; that He grew to manhood much as other boys of His time grew up; that He was baptised by John in the river Jordan, after which He devoted His time to teaching the people the Gospel that in many respects was new to them; that He performed some wonderful miracles—these and many other things concerning Jesus, they have been taught. But above all these things they have been taught that Jesus is the Son of God—the Only Begotten of the Father in the flesh—that He was and is divine, our Saviour; our elder brother in that He and we have the same Father in Heaven—the Father of our spirits, born before this world was. But while the fathers of our bodies of flesh are mortal men the Father of His earthly body is our Heavenly Father. Jesus is our elder brother because He was the first born in the ancient spirit world.

NOT ACCEPTED LITERALLY

But the learning of these things through teaching and study does not necessarily bring to the student a knowledge of Christ's divinity. Jesus claimed to be the Son of God, sent to teach the doctrines of His Father and atone for Adam's transgression. Many students of Scripture and many so-called Christians do not accept these claims literally. To them Jesus was a great teacher—even infidels grant this much—the greatest of all time. His doctrines—the two great commandments, "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "love thy neighbour as thyself" (Matt. 22: 37-39)—reached the highest ethical level that had ever been established. His teachings mark Jesus as a superman, God-like in His ideals. Yet, after all, He was only a mortal man, His conception and birth being no different from that of other men, they assert.

This view of the nature of Jesus seems to be rapidly gaining ground—it is the view of the modernists, and to them the M. I. A. slogan appears foolish.

But why do the modernists reject the divinity of Jesus Christ? May we not answer: It is because they do not, and apparently can not understand what is called the immaculate conception? They do not believe in Christ's miracles nor in His resurrection from the dead, for the same reason.

But is this reason valid, that is, is it sufficient justification for

rejecting the divinity of Christ? I answer: No. Before the time of Columbus people could not understand that the earth was round and so did not believe that it was round. But their lack of understanding did not change the fact. We do not understand and therefore can not explain the miracles of Jesus. But we can believe in them, just as Columbus believed in the rotundity of the earth—a belief that later became knowledge to him, and has become knowledge to myriads of people living after him.

THE MAIN-SPRING OF ACTION

We live by faith, the main-spring of action. The merchant buys, believing that he can sell; the miner digs, believing that he will find; the farmer plants, believing that he will reap; and so it is in all the complex activities of life. Time and effort change our beliefs into realities, into knowledge. But the farmer does not stay his hand because he does not and can not understand the beginning and the development of the life of his matured crops. He knows something of the conditions necessary that his growing plants shall mature; but he does not cease to work because the life of these plants is an impenetrable mystery to him and to every one else.

No man can explain the resurrection of Jesus Christ from the dead. But we can believe that He rose from the dead, and be consistent as rational beings, for such is our attitude toward the things of life. For centuries the mariner has relied upon the compass to steer his ship. In the blackest nights and roughest storms his ship has sailed safely on and on because the mariner believed in his compass. But he did not and does not understand his compass. No one understands it, that is, knows what magnetism really is. And the compass functions because the earth is surrounded by a magnetic field. But the why and the wherefore of this field no one can understand; and yet we know that it exists.

We are living in the "electrical age." Electricity serves us in manifold ways. Its uses are increasing by leaps and bounds. It is an accommodating and a wonderful agent. We believe in it. We know that it exists; but in reality we do not understand it. Yet we know how to develop it, but do not understand why it is developed. How foolish it would be to deny its existence and its use because we do not know its nature.

You are hearing what I say—some of you hundreds of miles away. Yet I am speaking in an ordinary tone of voice in a small basement room in Salt Lake City. You hear by the radio method—one of the most wonderful inventions of all time. You believed in the radio method as a means of communication. Acting on this belief you bought and installed your equipment. You have come to know that speech and music and sound can be communicated by means of it. But do you understand this method? Do

you know all about it? Are you able really to explain it? Do not hesitate to say No. There is no man living who knows all about the radio.

But let us leave for a moment these mysterious applications of imperfect scientific knowledge to refer to more common things—the things about us all the time. We see and feel and handle objects found in our material world that are composed of a relatively small number of elements—about seventy-five. The ultimate unit of these elements and, therefore, the unit of structure making up substances is the atom.

THE MYSTERY OF MATTER

Thirty years ago the chemist told us the atom was an inconceivably small indivisible unit without parts—made no one knew how. But to-day he tells us something more about the atom. It is, he now tells us, a very complex particle, the atoms of many elements being more complex in structure than a piano. Its structure is analogous to that of our solar system—a central sun with planets revolving around it. The atom has its nucleus with revolving attendants, the distances between which are relatively comparable to inter-planetary distances in our solar system. And so the chemist can go on telling much about the composition and structure of substances, of matter.

But he can not tell us what matter is. One of the main subjects of discussion at the recent meeting in Los Angeles of the American Chemical Society was announced as the "Mystery of Matter." To this subject some of the foremost scientists of the world addressed themselves.

I have referred to these uncertainties in the field of science to show that the field of religion is not the only one where we face the unexplainable. In fact, the more science advances the more we are shown that we live in a wonderful world of mystery. Whether we use the telescope, the microscope, the test tube or any other instrument or means of investigation, we find in every case, in every direction, what we do not understand and can not explain. However, we do find order, beauty and infinite wisdom displayed throughout all the works of creation.

THE PATH OF PROGRESS

The scientist must live and walk and work by faith, for otherwise he does not progress. He learns many facts, unexplainable to him though many of them are. Does it not appear plain that the path of progress of the scientist is characterised by the same features as characterise the path of the successful religionist? Faith is an essential quality of the scientist as well as of the Christian. Both are faced with many facts that they can not explain. But because of this no one could in reason expect the scientist to give up his work. Why should a Christian be ex-

pected to give up his faith when faced by things he can not explain or does not understand?

We can not explain the phenomenon of the resurrection. The body may be consigned to the tomb and the earthly elements of which it is composed may return to mother earth in the form of ashes, or the body may be devoured by a wild beast, or scattered to the four winds by an explosion. How is this body brought back to form again and made animate with the spirit that once tabernacled in it? No Christian can answer this question. Still the Church of Jesus Christ of Latter-day Saints teaches the doctrine of a literal, physical resurrection; and its devotees accept the doctrine, crude though many professing teachers of the Gospel call it. Christ taught this doctrine; and He rose from the dead, the firstfruits of the resurrection.

But right here we come to the disputed question. Those who characterise as "crude" the doctrine of a literal resurrection deny that the body of Jesus which was laid in a sepulchre was brought back to life and became in reality the physical tabernacle of His spirit, ascended to heaven and is still His physical body. Why this denial? Is it not simply because they who deny can not understand and explain the phenomenon?

AN ATTESTED FACT

Yet was not the resurrection of Jesus a fact? Are not thousands of less attested events of ancient history accepted as facts in the world to-day? The men and women who testified of His resurrection were trustworthy. If any two equally trustworthy witnesses declare in a modern court of justice that they saw the murderer commit his foul crime he is convicted, and all the world accepts the conviction and names the accused as the criminal. Consistency requires us to accept as reality the resurrection of Jesus, a miracle though it may be. To believe is the reasonable, to disbelieve the illogical thing to do in this case. And too much stress can not be placed upon this view. The body of our Lord Jesus Christ actually rose from the dead—ample court evidence was recorded on this point. And Christ now lives in the same body that rose from the sepulchre, and in which He ascended into heaven in those apostolic days nearly two thousand years ago.

And now to the question: Is this a matter of faith only, or with some is it a matter of knowledge; and is it possible for men and women now living to get this knowledge? Of course, it will at once be granted that if Christ rose from the dead and ascended to heaven, as Luke and other New Testament writers said He did (Luke 24: 51), then He is divine. Conversely, if He now lives and reigns in the manner ascribed to Him by the doctrines of the Church, then He rose from the dead and is divine. Also if He appeared to the boy Joseph Smith as the latter declared, and if Joseph Smith was a true prophet, then the Church of Jesus

Christ of Latter-day Saints—the "Mormon" Church so-called—was divinely established, and the Gospel as taught by this Church is in very deed the Gospel of Jesus Christ. So that it logically follows that if an individual knows that the doctrines of the Church are Christ's Gospel, and that the Church is directed by the inspiration of Jesus Christ through the Holy Spirit, then Jesus Christ still lives and is divine.

INDIVIDUAL TESTIMONY

Then the important question is: Can an individual get this testimony, and if so, how? Thousands of reputable men and women—individuals whose sworn testimony would be accepted in any judicial court in the land—have declared and do declare from time to time that they know of a surety that Christ lives and that this is His Church. How did they get this knowledge?

Let us read Christ's words to Peter as recorded in Matthew, sixteenth chapter, thirteenth to seventeenth verses. Speaking to His disciples He asked:

"Whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was then through divine revelation that Peter learned who Christ was. And it is through these same means that men and women in the past and in the present have obtained and may obtain a testimony of the divinity of Jesus Christ. It is by this means and this means only that the members of the Mutual Improvement Associations may get the priceless knowledge that the Gospel is the plan of life and salvation, obedience to which will bring them eternal and exalted lives in the kingdom of God.

And the way to get this knowledge has been plainly indicated by Jesus Himself. Speaking to the Jews in the Temple on one occasion He told them, as recorded in John, seventh chapter, sixteenth and seventeenth verses: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This same promise is preached to-day at home and abroad by the Elders of the Church, and thousands of these Elders and women, too, in the mission fields and in the meetinghouses of the Saints in the organised wards of the Church, have fervently testified in our own day and time that they know, as Peter knew, that Jesus is the Christ and that this is His Church. This knowledge came to them because they sought for it and fulfilled the

conditions necessary to get it. It was revealed to them by the Holy Spirit. And they know as they know that they live that this knowledge came to them and is correct. The M. I. A. slogan is, therefore, practicable; it can be made a reality as these thousands of Church members can truthfully testify.

It was because of his belief in the teachings of the New Testament that Joseph Smith, a boy of fourteen years, went into the woods to pray. In the Epistle of James, first chapter, fifth verse, he read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The boy wanted to know which of the religious denominations in his neighbourhood he should join. Being in doubt he followed this scriptural injunction, believing that God would answer His prayer. The result was a glorious vision in which the young lad saw and heard the Father and the Son, the God of heaven and earth, and Jesus Christ, the Saviour.

To none other in modern times has such a transcendently glorious revelation been given. But to many thousands of sincere truth seekers since Joseph Smith's day the Lord has been gracious and kind, answering their humble prayers and burning into the depths of their souls the knowledge that He lives, giving to them indescribably great joy. Yes, these thousands know that the M. I. A. slogan is practicable.

But every person must get the testimony for himself. His neighbour can not give it to him. The knowledge of another is not his knowledge. And the knowledge of Christ's divinity, the most precious of all knowledge, can come only to the individual and it can come only through a revelation of the Holy Spirit. But this knowledge is free to all, to the poor as well as the rich, for it is without price and will be given to all who humble themselves and earnestly seek it, doing obediently the "will of the Father." And when this knowledge comes to the individual he will not be mistaken. He will know as certainly as he knows anything that he has the testimony he sought.

But this testimony, like a knowledge of other things, may be forgotten. And the objector sometimes points this out, asserting that the testimony is not knowledge—only enthusiasm. It is true that an individual may forget his one-time testimony. But this is only natural and is no proof at all that the testimony did not once exist. To forget a one-time knowledge of other facts is the common experience of all men. To forget is, therefore, natural. And so to keep alive a testimony of Christ's divinity effort is necessary, just as effort is necessary to keep us from forgetting other facts that we may know. "The race is not to the swift but to him who endureth to the end." Through faithful, right living, a testimony may be obtained. It is only through a continuation of faithful, right living that a testimony may be retained.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 31, 1925

EDITORIAL

ENDING AND BEGINNING

THIS ISSUE appears on the last day of the year. To-morrow we begin to write 1926. To be precise, the ending and the beginning occur at the same moment, at astronomical midnight. While the duration of the year is fixed and determined by the movement of the earth in its orbit around the sun, the calendar as to days is based on abitrary decision and custom.

The significance of a closing year may well claim our attention in the little time left to us. The record of our deeds or misdeeds during the last twelve months is about to be sealed, with the certainty of a reopening when time shall come for judgment to be passed thereon. Are the pages clean-written, or blotted and blurred? Is the story, the history, inscribed there one of honour or of shame?

To change the figure: the seeds of this year's sowing have struck root, and shall surely grow, producing next year or beyond fruit after their kind—sweet flowers and nourishing grain to be further cultivated, and, if possible, perpetuated, or noisome weeds, which, if not killed out by diligent and assidnous care, shall yet more encumber the garden of our individual lives.

The memories of the passing year can be made of great profit to each of us—encouragement to better effort and higher endeavour, or as bitter experiences that may be turned to good account in warning, guiding, safeguarding, so that we may conquer in the struggle against temptation.

The best of us has much to repent of, something that brings regret. Happy is he who has tried to do his best, and doubly blessed the one who, surveying the achievements of the past, can humbly and hopefully exclaim: This and better will do!—J. E. T.

STOCK TAKING

IT IS A WISE PLAN, as we journey through life, to pause at intervals and take inventory of our stock-in-trade; to examine our assets and our liabilities and see where the balance lies. To the prudent business man such a periodical examination is of the utmost importance. It gives him a definite conception of the state of his business affairs and clearly defines the progress that

has been made. Not only this, but also any defect in the organisation is disclosed and put right, any unnecessary expenditure of large sums is forcefully pointed out and curtailed; in general, imperfections are indicated and removed, strong points are exhibited and made permanently secure.

Stock taking is not only valuable in institutions of business but is equally important in other phases of life—political, social, moral and religious progress are as surely indicated in this way as advancement in the more material lines of endeavour is displayed. For convenience and definiteness the close of the year is usually selected as the time at which stock taking in these last mentioned fields is carried on.

We of the British Mission, in accordance with this desirable and well marked custom, should pause at the conclusion of 1925 and take a retrospective view of our doings for the past year. It has been a period of great importance and of varied accomplishments.

Among the local members generally there has been an increase of the spirit of cooperation and brotherly love, and there is a well defined effort being made in many of the branches to more fully live in accordance with the principles of the Gospel. During the year, one hundred and sixty-four persons have been baptised into the Church. The combined membership now looks with optimism toward the future.

The Traveling Elders have manifested an increasing devotion and diligence in their work. Although there has been but a slight increase in the number of Missionaries in the field over last year, practically all lines of activity comprised in missionary work show a decided advance over 1924. Some comparative figures are instructive:

	1924	1925	Increase
Average No. of Missionaries in Field ...	138	151	13
Hours Tracting	43,318	54,235	10,917
Number of Gospel Conversations	73,030	85,364	12,334
Copies of Book of Mormon Distributed ...	278	1,056	778
Other Books and Pamphlets Distributed...	28,495	41,291	12,796
Open Air Meetings Held	964	1,118	154

During the past year the Church has acquired two excellent chapels, one in Kidderminster and the other in Norwich; and much has been done to place the buildings in first-class condition as places of worship.

Although we can be justly proud of our record for the year 1925, there is still room for great improvement. Local Members, Officers, and Traveling Elders, let us recall with righteous pride our accomplishments during the year that is past, and go forward into the year that is coming with a renewed determination to make 1926 a banner year for the British Mission.—JUNIUS S. ROMNEY.

GOSPEL TEACHINGS*

The Gospel—A Priceless Heritage

The object of this course of study is to show that the Gospel is not a side issue, but comprehends the whole of life; that however young and full of gaiety a person may be, he has hourly need of religion; that indifference to it is a fault so grave that time alone can not right it.

The Gospel, true religion, and the Church of Jesus Christ, are synonymous terms as used in this lesson. The most important questions one can ask of religion are: Whence came man? Why is he here? Where is he going? The Church of Jesus Christ of Latter-day Saints can furnish simple, rational answers. No other church in existence can reply satisfactorily.

What is the Gospel? The Gospel, embodied in the Church of Jesus Christ, is "the power of God unto salvation." "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." But why be trammeled by a church with forms and ceremonies, hemmed about by observances, laws, ordinances? Why can not salvation come in a simpler way, each attaining it independently of any church, or by adherence to any excellent moral code? Because God's plan to save and exalt man is infinitely superior. Knowing the weakness of His children, their temptations and difficulties, with wisdom based on fore-knowledge of how each would use his free agency, God instituted a system—the one most helpful to the largest possible number of His sons and daughters—the Church of Jesus Christ. It has authority through its commissioned Priesthood to act in the name of Jesus Christ, and is the only one of the many churches thus empowered. All people have the right to receive or reject this Gospel. The purpose of the Church is to save all who subscribe to its conditions, here or hereafter.

This emphatic message comes to you, members of the Church. Study the Gospel with deep sincerity and adjust your own life to fit its requirements.

First Estate. What does the Gospel teach concerning man's ante-mortal life? It affirms that man is the spiritual offspring of a personal God and dwelt with Him, exercising his free agency, that is, his intelligence, the primal part of man which never was created but has always existed. It asserts that Lucifer and the hosts fighting with him against God in the great war in heaven cut themselves off from earthly bodies and eternal progression,

*This is for use in the Relief Societies on the first meeting night in January. It is presented as a pre-view of the lessons that are to follow, and may be read at the first meeting. See "Relief Society Course of Study" in this issue.

that those entitled to life here are so privileged because of their integrity there.

Those spirits which have earned the right to earthly embodiment vary greatly in intelligence and goodness.

Through alliance with the forces of good, you kept your first estate. Are you moving upward or downward in your second estate?

SECOND ESTATE. The purpose of earth life is dual—to obtain a body and to gain experience and character, fitting one to live the third estate advantageously. Primeval merit determines the gradation of spirits in earthly bodies, and explains why some are born to high stations and some to low, some to a white, others to a black race. The time for coming is evidently appointed. In fulfilment of Book of Mormon prophecy, Columbus came to earth at a period opportune for the discovery of the New World. Time was ripe for a transcendently great dramatist when Shakespeare took up life's work. Coming nearer to the present period, it was not due to chance that Washington was living when the demand for lofty patriotism and skilled generalship was imperative in freeing a nation so that the Church of Christ might come back from the wilderness. Many spirits earned the great privilege of being born in those favoured times in the world's history when the Gospel would be operative upon the earth.

Fortunately you live in the last and greatest dispensation; appreciation of this should help you to measure up to your highest possibilities.

THIRD ESTATE. "I am the resurrection, and the life." Resurrection of the dead became a reality when Jesus came forth from the tomb. He was "the firstfruits of them that slept." The bad as well as the good who have died will come forth, their spirits and bodies inseparably joined, to live forever, their glory depending upon whether they moved upward or downward in the second estate. "In my Father's house are many mansions." "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

What are you doing to brighten your glory? Are you satisfied to shine only temporally, becoming a lesser light eternally?

GOSPEL DISPENSATIONS. The first Gospel dispensation with organisation, priesthood, power of prophecy, and authority, was operative in the time of Adam. On account of the wickedness of the people a gradual apostasy culminated in the flood. Since that epoch, the Gospel has been restored at least three times. After the deluge, it was instituted through Noah. In the meridian of time it was reestablished by Christ. The great apostasy from the Primitive Church made necessary the last restoration through the Prophet Joseph Smith.

Does not the coming to earth of the same Gospel again and again

place the seal of divinity upon the assertion: There is but one Church of God?

Jesus Christ. Christ is the central figure of all time. Religion from its dawn, through prophecy and symbolism, looked forward to His advent. Since His coming, time and civilisation point backward to Him. Revelations of His coming were given to Adam. To Enoch the name by which He should be known was revealed. The cherished promise made to Abraham, and Isaac, and Jacob, that through their seed should all the nations of the earth be blessed, was realised in His birth to the House of David. Moses proclaimed His coming; Job prophesied: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Isaiah described, through prophetic vision, His birth and atoning death. Jeremiah and other prophets foretold much concerning His advent, life ministry, crucifixion, and resurrection.

Christ's preeminence among prophets and holy men of all time is due to His ante-mortal position in the Godhead; His pledge before the world was to become its Saviour. His birth as the offspring of the Father established His Godship; and His birth through mortal woman, His brotherhood to man. His supremacy is due to His having lived without taint of sin, to His voluntary acceptance of a life of sacrifice and the final agony of the cross, when, at any moment, He could have escaped therefrom.

Is there an abiding witness in your soul that Jesus Christ is the Son of God and the Redeemer of the world?

The Primitive Church. As before stated, the Church of Christ was established in the meridian of time. It was fully organised. There were apostles, prophets, elders, bishops, priests, teachers and deacons. On the day of Pentecost nearly three thousand people were converted, baptised, and received the Holy Ghost. "The period of apostolic ministry continued until near the close of the first century of our era, approximately sixty or seventy years from the time of the Lord's ascension." Then eleven of the Apostles had passed away, most of them having died martyrs to the cause of truth. Many members of the Church had been put to death because they would not renounce the Gospel. "The final ministry of John marked the close of the apostolic administration in the Primitive Church."

Familiarise yourself with the history of the Primitive Church by a careful study of the New Testament.

The Great Apostasy. From this time on there was a falling away from the truth. Persecution, internal dissension, and corruption followed each other rapidly. The pure doctrines of Jesus were paganised. Ere many centuries had passed the entire world was in a condition of apostasy.

Darkness covered "the earth, and gross darkness the minds of the people."

In the sixteenth century the reformers Huss, Jerome, Wycliffe,

Calvin, Knox, and Luther uprooted some of the evils that had held the world in bondage for so long, and gave an impetus to independent thinking. They had fragments of truth, and were conscientious workers, but without the Priesthood, the authority to officiate in the name of the Lord, there can be no Church of Christ. Through the work of these reformers some degree of light came into the world but it was only preparatory to the greater light to come.

THE FINAL RESTORATION. It was reserved for the nineteenth century to witness the final restoration of the Gospel of Jesus Christ. The time was ripe for the coming of that angel spoken of by John who should fly through the midst of heaven proclaiming the everlasting Gospel. Beginning with the glorious visitation of the Father and the Son in 1820, there followed a flood of revelation accompanied by the ministrations of heavenly beings. The Church of Jesus Christ of Latter-day Saints was organised in 1830 and immediately began its work of regeneration in the earth. Unlike the man-made sects of Christendom it was empowered by the divine authority of the Holy Priesthood. Its organisation was complete; its doctrines perfect; it was founded upon apostles and prophets, "Jesus Christ himself being the chief corner stone."

Have you a testimony that the final restoration has taken place?

RELIEF SOCIETY

COURSE OF STUDY FOR 1926

THE PLAN FOR THE ACTIVITIES in the Relief Society meetings in the European Missions for the year 1926 is as follows: Two evenings each month will be devoted to a course of religious lessons under the general heading of "Gospel Teachings." One evening each month is to be designated "Magazine Night", and one, as heretofore, will be given over to Work and Business.

The "Gospel Teachings" lessons will be printed in the *Millennial Star* and by this means each member will have access to the subject-matter. They have been selected because of the simple yet attractive and forceful manner in which the subjects are presented. The treatment is far less technical than that usually given to lessons prepared for Priesthood Quorum classes and it should therefore be of general interest as reading matter to others than members of our Societies. It is earnestly hoped that by providing the members with a text, individual preparation and more general participation in the discussions by the members will be encouraged.

On "Magazine Night" it is suggested that in branches where the lessons on Social Welfare or Literature as presented in the

Relief Society Magazine are too advanced for the members or not suited to the local conditions, the Travel Articles now appearing be read. These may be supplemented with the stories, poems, editorials, or such other valuable material as is found in the Magazine. If different members are assigned each month to select the best things from the Magazine much development will result therefrom. Such work as knitting, embroidering, etc., may be done on this night since there would be no special questions or discussion, but machine stitching should be left for the night specially designated for Work and Business. On this latter night musical numbers, both vocal and instrumental, could be given at intervals without interfering with the work in hand.

Our sincere desire is that the coming year may be one of individual development and spiritual uplift; a year free from unworthy criticism and petty strife; a year of constructive helpfulness for all our members. May our lives be enriched by what we gain through the lessons, and may the lives of others be made happier through our giving and serving and loving.

MAY BOOTH TALMAGE,
President Relief Societies European Missions

SUNDAY SCHOOL

COURSE OF STUDY FOR 1926

Theological Department:

Text: "The Gospel and Man's Relation to Deity."

See *Juvenile Instructor*, Advanced Theological lessons, for outlines and suggestions.

Intermediate Department:

Text: "What Jesus Taught."

See *Juvenile Instructor*, 2nd Intermediate Department, Fourth Year lessons, for outlines and suggestions.

Primary Department:

Text: "Bible and Church History Stories."

See *Juvenile Instructor*, Primary Department, for helpful suggestions.

THE SCOTTISH CONFERENCE

THE FALL CONFERENCE of the Scottish District was held at Glasgow on December 13th. During the several meetings, addresses were given by Mission President James E. Talmage, Sister May Booth Talmage, and the Traveling Elders labouring in the District.

At the first session "The Gospel Story" was presented by the pupils of the Sunday School. Sister Talmage commented on the originality of the program and expressed joy at again being privileged to meet with the members of the Church residing in Scotland. President Talmage said that the story of the Gospel had been well told, and emphasised the fact that we believe the accounts of Christ's ministry as recorded in the New Testament to be true. He said that never had another person like Christ lived upon the earth, and explained that He was the Son of a mortal mother and an immortal Father. The signs indicate that the time is near at hand when the Lord Jesus will again come to earth, he said.

In the afternoon session the Mission President spoke on "Theology and Religion." He said the former is theory, while the latter is practice. The Latter-day Saints, he affirmed, profess to teach the theology of Jesus Christ and live the religion based upon that theology. Theologians may have a vast knowledge of the Scriptures, he said, and yet not live the teachings of Jesus Christ, while a child may practice that religion.

In the evening meeting, Sister Talmage explained the excellent provisions made in the Church for the development of young men and young women in both spiritual and temporal ways. She also told of the effective methods we use in caring for the needy through the Relief Society organisation.

President Talmage answered the current question "After Death—What?" by explaining that the existence of spirits before birth into this life evidenced the reality of their continued existence after death. He stated that life is a preparatory schooling, and emphasised the necessity of graduating from it with honour.

Beside those mentioned above addresses were given at the different sessions by Conference President Jesse W. Thomson, who gave a concise report of the work accomplished since the last conference, by Elder Reed E. Callister, who is Conference Clerk, Elder Reed M. Ogden of the Birmingham Conference and Elders J. Earl Wardle, Kennett H. Malan, John D. Hansen, Orson H. Pratt, Archibald J. Anderson, J. Harrison Tomlinson and Boyd H. Ririe.

REED E. CALLISTER, Conference Clerk

FROM THE MISSION FIELD

Release—Elder Glenn E. Nielson, who has laboured in the Manchester Conference, has been honourably released to return to his home, owing to the very serious illness of his father.

Transfers—Elder David W. Eardley has been transferred from the Leeds to the Free State Conference, and Elder Floyd C. Stuart from the Newcastle to the London Conference.

Doings in the Conferences: *London*—A farewell social was held in the North London Branch on December 7th in honour of Elders Thomas O. Smith, George O. Gee, Lester D. Hovey, Samuel P. Martin and Dan A. Hickman, all of whom have been honourably released, and Dr. D. W. Henderson, who is returning to America.

Newcastle—On December 7th a meeting of the Missionary Elders was held in Sunderland; President and Sister James E. Talmage gave many valuable suggestions for making the missionary work more effective.

Scottish—Baptismal services were held on December 10th and 12th in Glasgow. Six candidates were baptised by Elders Orson H. Pratt and LeRoy D. Tingey.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Thursday, December 21th, per s.s. *Montclare*, and have been thus assigned:

For the British Mission—Harold John Butcher, Ogden, Utah, to the Bristol Conference; Owen John Carlisle, Salt Lake City, Utah, to the Birmingham Conference; Theodore N. Hutchings, Sandy, Utah, to the Sheffield Conference; John H. Parker, Ovid, Idaho, to the Birmingham Conference; Rondo H. Robinson, Provo, Utah, to the Sheffield Conference; Hyrum Joseph Ward, Preston, Idaho, to the London Conference.

For the German-Austrian Mission—Eldred Clifford Bergeson, Lewiston, Utah; Cecil Broadbent, Provo, Utah; Morris Butterfield, Riverton, Utah; Wallace Leonard Jones, Roy, Utah; William George H. Koller, Salt Lake City, Utah; Maurice Nuttall, Provo, Utah; Merlin G. Watts, Murray, Utah.

For the Swiss-German Mission—Eric Charles Pollei, Salt Lake City, Utah; Lamont Edwin Tueller, Paris, Idaho; Ezra Jacob Zollinger, Logan, Utah; Homer William Zollinger, Providence, Utah.

For the Netherlands Mission—Vernal Thomas Holland, Shelley, Idaho.

For the French Mission—Benjamin Moroni Bingham, Ogden, Utah; Maxin Leyland Graham, Salt Lake City, Utah; Herbert A. Messervy, Sanford, Colorado.

CONTENTS

The Logic of the M. I. A. Slogan 833
Editorials:
Ending and Beginning ... 840
Stock Taking 840
Gospel Teachings 842
Relief Society 845
Sunday School 846
The Scottish Conference ... 846
From the Mission Field 847

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN